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translation (in Kautzsch's edition) for the data. Part I, on the basis of the sharp controversy it betrays between Sadducees and Pharisees, is dated in the reign of Alexander Jannaeus, more specifically in the years 88–86 B.C. The translation of this document, and the composition of Part II followed almost immediately. The occasion was a severe persecution of the Jews such as took place under Ptolemy Lathyrus in 88–87 B.C.

Our author thinks the Hellenistic elements in the book have been greatly overrated. It owed no such extensive debt to Greek philosophy as E. Pfleiderer, Moriz Friedländer, and others have imagined. The common opinion that the author of wisdom was a precursor of Philo in a school of Judaeo-Alexandrian philosophy of religion is emphatically denied. On the most essential points the two had nothing in common, and Philo had no forerunner as he had no successor. The writer of Wisdom did, however, have many points of close contact with the world of his day. While his conception of *σοφία* is not derived from Greek philosophy, it may be colored by a similar usage in the popular Egyptian Mysteries. And in this work—as also often in Philo—these heathen cults were tacitly or openly condemned (e.g., Wisd. 14:23 ff.; cf. 12:4 ff.). So also the style of address known as the Cynic-Stoic Diatribe is sometimes employed, after the custom of the time, in polemic against orgiastic cults of the heathen religions. On the other hand, Solomon is made to play a part not dissimilar to that of the hierophant in the Mysteries.

As for Paul's debt to Wisdom, so generally believed to have been firmly established by Grafe, Focke finds no substantial basis for such an opinion. He considers Grafe's positions point by point only to reject them almost *in toto*.

On the whole Focke's contribution is very suggestive, if not always convincing. It opens up some interesting and important problems particularly in respect to the historical and religious background. A more thoroughgoing discussion of several of these questions would have been in order.

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A PRAGMATIC VINDICATION OF CHRISTIANITY[1]

The six discourses here published were delivered in 1912 as the eighth series of Angus Lectures before the Baptist Theological College at Regent's Park, London. His main thesis Mr. Glover thus formulates:

[1] *The Christian Tradition and Its Verification.* By T. R. Glover. New York: Macmillan, 1913. xiv+229 pages. $1.25 net.

"In all modern study the emphasis falls on verification—on insistent reference to fact that can be tested and relied on. No other method is going to show the significance and value of the Christian religion—that greatest of all our traditions. Experience alone will tell us what it means."

The first lecture sets forth the "Challenge to Verification." In these days the trail of the pragmatic is over all thinking, and conditions the approach to every science, natural, social, economic, historical, religious. "O taste and see!" is the challenge issued by every thesis we would verify, even "that the Lord is good." How else are men to assure themselves concerning the claims of the Christian society, whose ecclesiastical fiat has become inoperative? The church of today exists as the hither end of an age-long historic tradition, and has no meaning save as related to the continuity of its past; this Christian tradition itself, in the second lecture, is set forth in its relation, successively, to the non-Christian world, where it becomes manifest by contrast, to the Christian church where the tradition actually operates, and to the historical Jesus, its source and moving power. In lecture three the church itself takes the stand, and the significance of its witness is estimated. Here it is, the greatest organization in human history, past or present, weak, fallible, often in error, sometimes criminally so, and the greater for these very defects, since it triumphs so signally over them. The church holds its main doctrines on the experience of men and on the observed sequences of life. It has been the subject of every attack of the intellect and of brute violence and has but stood the firmer. Philosophies, foes or friends of the church, have come and gone, and the church has not been finally committed to any one, because, with Aristotle, she "sets the fact before the explanation." The church has stood consistently for the serious nature of moral evil, the inexorability of law, and the supreme value of the human soul. These, along with their culmination in Jesus as the revealing of God in man, are for Mr. Glover the church's main doctrines, and she has held them because they have responded in all ages to the test of experience. In view of these convictions, the church "is the one body in all the world incapable of despair"; it has emancipated the will, it has given a strange and unconquerable joy, it has been a power second to no other in shaping human life.

The early church comes to expression in the fourth lecture. Its very literature is a phenomenon which requires explanation, being quite obviously the overflow of a notable experience. Critics of Christianity too often pass unreflectingly over this problem; the letters of Paul, for

example, cry aloud that something had happened in the life of the man that wrote them. What was it? And why? Only as we try to enter into his experience can we know. So is the rest of early Christian writing simply the precipitate of experience, and this experience needs examination. "Before we decide as to the final truth of what they said, we must know to the full, and from within, the evidence from which they spoke, and the experience which gave them their premisses." Lectures five and six deal with the person of Jesus, as it has dominated Christian history and presents itself for our estimation today. The purifying power of that great personality wherever it has touched human life even indirectly is of itself of compelling significance. In his name veritable demons have been cast out, and the old obsessions of occultism and cruelty and uncleanness no longer oppress men's souls in the guise of religious observance. Moreover, since "Christ died for every man," the life of every man has been given a sacredness no other historic influence has been able to bestow. Jesus is the bulwark of democracy; Channing's "one sublime idea" of the dignity and worth of the human soul is fundamental in the Christian gospel. Women, children, slaves are given by Jesus and his church a human status nowhere else afforded them in the ancient world. Devotion to him has been the mainspring of the noblest living and the most self-sacrificing service of others; it has induced soundness of mind, it has glorified suffering and been a ceaseless fountain of joy and hope. He who said, "By their fruits shall ye know them," need not shrink from meeting his own test. Critics who deny his historic existence or the originality of his teachings only enhance the wonder of his name. "If the sublime ethic, the altruism, and so forth, are all in Judaism, then the real value is somewhere else." Jesus' personality "is the force that historically has transformed the thoughts of men, their standards, and their life. The old world to which he came has become new; the Lamb of God has taken away already much of the sin of the world." Let us become acquainted with the actual Jesus of the Gospels, let us come with some historical imagination and genuine sympathy with religion and its sense of the infinite to sit in judgment on this man. If we do this, it is likely to be true "that where we started as critics, we end as disciples—and are glad of it."

Thus closes the last of these lectures, which can be more fairly reviewed by this brief résumé than by criticism. They are good to read; they must have been better to hear. Their form is that of the spoken word, and there is some natural iteration; their appeal is enhanced by a felicity of diction and a wealth of singularly apt illustrative quotation

and anecdote. Since the book deals with tradition and not with dogma, it is no fault that it does not contribute to dogmatic finality. That it is rarely suggestive and stimulating every reader will gratefully attest.

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ISLAM AS A MISSIONARY RELIGION[1]

Writers on Islam are usually so busy pointing out the defects in the character and teachings of Mohammed and in predicting the downfall of his religion that they fail to ask themselves why it is that Mohammedanism has spread over so many lands and among so many races. If this question happens to be raised by them, the ready answer is that Islam was spread by the sword. But the serious student of history and of missions knows that Islam has spread and is spreading rapidly today, far beyond the utmost limits ever reached by Moslem arms. Professor Arnold has given us a new edition of his book on Moslem missions. A few sentences from the introduction will indicate what the author regarded as his task.

> And at the outset the reader should clearly understand that this work is not intended to be a history of Muhammadan persecutions but of Muhammadan missions—it does not aim at chronicling the instances of forced conversions which may be found scattered up and down the pages of Muhammadan histories. European writers have taken such care to accentuate these, that there is no fear of their being forgotten, and they do not strictly come within the province of a history of missions. In a history of Christian missions we should naturally expect to hear more of the labors of St. Liudger and St. Willehad among the pagan Saxons than of the baptisms that Charlemagne forced them to undergo at the point of the sword. . . . . Both in Christianity and Islam there have been at all times earnest souls to whom their religion has been the supreme reality of their lives, and this absorbing interest in matters of the spirit has found expression in that zeal for the communication of cherished truths and for the domination of doctrines and systems they have deemed perfect, which constitutes the vivifying force of missionary movements—and there have likewise been those without the pale, who have responded to their appeal and have embraced the new faith with a like fervor.

In a word, Islam was carried, and is being carried, to the Mongols and Tartars of Asia, to the numerous races of India and the Farther East, to the tribes of the Malay Archipelago, to the Negroes of Africa,

[1] *The Preaching of Islam, a History of the Propagation of the Muslim Faith* (2d ed.). By T. W. Arnold. New York: Scribner, 1913. xvi+467 pages. $3.75.